

ORIGIN OF CONSCIOUSNESS

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snake has bitten him. It must then have awakened an under-current of awareness, or consciousness.

Again, if a patient sees the surgeon's needle approach his eye, he cannot by any effort prevent himself from winking. Drop in the eye a little cocaine.

This renders the touch of the needle painless, but produces no awareness of this in the brain. Yet

the patient, before he has actually discovered

that the needle will not hurt him, will, un-

winkingly, permit it to come up to the eye's

surface and touch it. He must, apparently, be

influenced by some local feeling of consciousness

in which the brain has no part. Minor derange-

ments of the internal organs of the body which

do not make themselves apparent to the consciousness

of the brain, will, nevertheless, be felt, and

will influence the mood in which, for instance, we

come to the breakfast table. Our views of life,

as we awake of mornings, depend very often upon

happenings within us that have escaped con-

scious detection. Hypnotic patients not infre-

quently exhibit the most extraordinary shiftings

and subdivisions of consciousness. Not only do

they appear at times to change their personalities:

on some occasions their behaviour can only be

explained on the supposition that two separate

centres of consciousness are operating within them,

one of which may be localized in some part of the

body outside the brain. Thus, in one

well-known case. Professor William James was persuaded that the patient had developed a separate consciousness in one arm. There are then good reasons for concluding that consciousness, or awareness, is not monopolized by the brain, but pervades our bodies and may very well be possessed in some degree by each nerve cell. In the brain there is a concentration of consciousness : but there exists also a diffused consciousness which, under the